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A
SERMON
OF
THE NATVRE
OF CONSCIENCE WHICH
may well be tearmed,
A TRAGEDY OF CONSCIENCE
IN HER.

First, a Wakning.
Secondly, Wraftling.
Thirdly, Scourging.

Preached before the Right Honourable Sir Henry Hobart Knight and Baronet, Lord Chiefe Iustice of the Common Pleas: and Sir Edward Bromley Knight, one of the Barons of the Exchequer, at the Assises at Leicester. 1620. Iuly, 25.

By Anthony Cade Batchelour in Divinity.



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A SERMON

OF THE NATURE

OF CONSCIENCE WHICH

A TRAGEDY OF CONSCIENCE

IN A TRAGEDY

Secondly, Scourging

Thirdly, Scourging

Fourthly, Scourging

Fifthly, Scourging

Sixthly, Scourging

Seventhly, Scourging

Eighthly, Scourging

Ninthly, Scourging

Tenthly, Scourging

By Anthony Cole



TO THE RIGHT

HONOURABLE SIR HENRY

HOBART Knight and Baronet, Lord Chiefe

Iustice of his Highnes Court of Common

Pleas, and Sir Edward Bromley Knight,

one of the Barons of his Highnes

Court of Exchequer, Iustices of

Affise and generall Gaole deliue-

ry for his Highnes Countie of

Leicester.



O your honours, with all due reuerence, I present this Copie of my Sermon preached before you, as you required: and dedicated vnto your Names: to do you the honour it may, and to receiue honour from you. Moved therewith, besides your honours request, by the following perswasions both of our learned and religious high Sherife maister Iohn Cane, and many other of my worthiest hearers. And glad I am of any occasion, to shew my thankfulness both to God for his excellent talents committed vnto you, and to your Honours for your so worthy managing of them to the profite and comfort of our Countrey and others, in your most iudicious and vpright administering of Iustice, & executing of good lawes, Saint Augustine libro. 2. de ciuitate Dei, alledgeth a very remarkable discourse of Tully out of the beginning of his fifth booke De republica: where first citing an olde verse of Ennius:

Moribus antiquis Res stat Romana, Virisque:

He saith, that verse seemes to him for breuity and verity an

A 2

Oracle,

Aug. de Ciu.
Dei lib. 2. cap.
21.

THE EPISTLE DEDICATORY.

Oracle. For neither can good men, but onely in well ordered Cities, nor good orders, but where such men are to execute them, preuaile to establish or continue a happy common wealth. And therefore before our memorie (saith he) our Countreys custome employed the worthiest men, and the worthiest men executed our Countrey customes and Lawes of our Elders. But our Age receiuing the common wealth as a stately picture that by long keeping was much decayed, new not onely neglecteth to renew it with the Colours it had, but careth not so much as to preserve the forme and utmost lineaments thereof: for what shall I say of ment Mores ipsi interierunt Virorum penuria. Good Lawes are perished for want of good men to preserve them in life. Thus Tully. For the life of the common wealth is the Law: the life of the Law is the good execution. If execution cease, the Law dies: the Law dead, the Common wealth busily workes her owne bane. So the Roman Common wealth expired (with Tully) not for want of good Lawes but of good men to keepe life in them. The blessings of good Princes, good Iudges and Magistrates in executing good Lawes, all men may feele no man can expresse. Well then may I gratulate our Common-wealth, that is so much blessed with wise and worthy men, such as your honours chosen out and set up by our most gracious and iudicious King, to preserve our customes and execute good Lawes, to the strength, growth, wealth, and happinesse of our nation. It is your honour to be employed in such excellent affaires: your greater honour to performe them so worthily. We feele the good of you, we thanke God for you, and pray him to reward your goodnesse plentifully into your bosomes. With all due thankesfullnesse therefore, both to God, to our Soueraigne, and to your honours, for the blessings we enjoy by your labours: I commend you to the grace of God, and rest.

At your honours service
Anthony Cade.



A SERMON OF THE NATVRE OF CONSCIENCE.

Mat. 27. 3. *Then Iudas which had betrayed him, when he saw that he was condemned, repented him selfe, and brought againe the thirtie pieces of siluer to the chief Priests and Elders.*

Verse 4. *Saying, I haue sinned, in that I haue betrayed the innocent blood. And they saide, what is that to vs? see thou to that.*

Verse 5, *And he cast downe the pieces of siluer in the Temple, and departed, and went and hanged himselfe.*



Haue sometime drawne out of this Text conuenient matter for a countrey Congregation: But in hope it will affoord better and fitter matter for this more worthy assem-

B

bly:

Which is some reason why diuers good points naturally arising from the Text, are now omitted or contracted.

bly, I haue setled my thoughts and meditations vpon it againe. Now therefore, with all due reuerence to you this honourable, worshipfull, and generally Christian assembly; I produce before you a sinfull and a wofull man, who for betraying an Innocent priuately, and occasioning the peruerting of Law, Iustice, Magistracy & authority to condemn the Innocent publicly: came to be arraigned himselfe at a most priuate Assises, and there without law, magistracy, authority, accuser, witnes iudge or executioner, other then himselfe, to be in strange and feareful manner condemned and executed: being accuser, witnes, iudge, and executioner more then sufficient vnto himself. And may be to al that are actors here this day, as a *caueat*, that they behaue themselues in these publike affayres with such security, that when the heate of the busines is ouer past, their passions setled, their mindes quieted, their thoughts retired, & their Conscience left fitted to iudge of what they haue done: they may thinke of all with ioy of heart and comfort, and not with remorse and griefe

griefe of heart, as *Iudas* did.

Hitherto his sinne had passed (as it doth commonly with wicked men in the heate of such businesse) with too little sence of sinne, fore-sence of vengeance, or pricke of Conscience : and with too much conceit of pleasure and profit, or pleasuring their friends, or desire to accomplish their vndertakings. Yet did his sinne from the first beginning draw on his punishment, secretly and insensibly, and all this while it was coming : now at last it comes within his sight and kenning, most fearefull and terrible; he cannot withdraw his eyes from looking & staring vpo it: his Cōscience hants him like the Furies of hel, & giues him no rest till it end his miserable life with a more miserable death.

His sinne or treason being past before, I passe it now. The Text sayth, *Iudas which HAD betrayed Christ*. His punishment is now our Theme, which hastened so fast, that it brought him to his end before his Maister, whom he had betrayed (^a). And of his punishment

B. 2

here

(a) Some Greek authors (grounding vpon a doubtfull history of Papius) say that Iudas, though hanged now, yet fell downe and liued some time after Christs resurrection. And S. Austen in quest 94 super. Nov. Testam. thinks no part of this story performed til after Christs death. But the common opinion of the Fathers is, that he dyed now before Christ: to which also subscribeth Baronius, anno Christi, 32. nu. 74. Maldonat. &c. i

Here is set downe, first, the *Occasion* (*when he saw that he was condemned:*) Secondly, the meanes he vsed to auoyde it, (*he went to the Priests, &c.*) And thirdly, the vnauoydable execution of it, (*he hanged himselfe.*) Or (if you will) see heere a full Tragedy of *Conscience*.

After the Prologue in the first words, fore-telling whom hee brings vpon the Stage, *Iudas, which had betrayed Christ*. First comes the *Protasis*, the Awaking of Conscience. Secondly, the *Epitasis*, the Conflict of Conscience. Thirdly, the *Catastrophe*, the Scourge of Conscience. First, the *Protasis* in Tragedies shewes in what state things stood at the beginning: here Conscience awaketh, and looketh brode open on his sin with grieve and sorrow. Whereof is set downe, first, the opening of his eyes, *when he saw*. Secondly, the obiect of his sight; *That Christ was condemned*. And thirdly, the effect, his sorrow of heart to see it thus; *He repented*.

Secondly, the *Epitasis* in Tragedies, labouring to bring all things into order, brings all out, and ripens them to the wo-
full

full Conclusion. Here Conscience laboureth and striveth to auoyde the deserved punishment, to relieue either Christ, or himselfe, and settle some Comfort in his soule: by going to the Priests, accusing and shaming himselfe, confessing his sin, clearing the Innocent, casting downe the money, and departing more discontented then he came.

Thirdly, and lastly comes the wofull *Catastrophe* or Conclusion, the Scourge of Conscience, neuer ceasing to pursue, punish, and pierce his heart, till it make an end of him: *he hanged himselfe.*

1 Part. *When he saw*, It seemes hee did now see what before his sinne hee did not foresee: that his treason wold bring Christ to his Condemnation. Some good Authors haue thought, that *Iudas* did not purpose to bring Christ to his death, but onely to get money by selling him, and to delude the buyers; thinking that Christ would escape by myracle out of their hands. as in *Luc. 4. 30. Iohn 8. 59.* (So iudg *Theophylact*, & some late Interpreters:) Or might by reason conuince, or by myra-
cles

cles confound, and so auoyde or appease them (as *Maldonatus* sayth) that some good men would arise and oppose his wrongs, and not suffer innocency to be oppressed, as might reasonably bee thought among so many graue, learned, and religious men of the Jewes Councell.

If so, then were the Priests and Elders worse thē *Iudas*, that had worse intents in the beginning, and longer persisted in the end. And they that leaue not their enemy till they haue brought him to destruction or triumph that they haue cast and spoyled him, may hate the name of *Iudas*, but are worse then he.

But whether he had any such deliberation before hand, or was drawne without consideration by blinde couetousnes or other passions: it is certain he saw more now then he foresaw before, which giues me a sufficient ground for this.

1. Doctrine

Doctrine. That wicked men in the practise of their sinne, do not foresee the mischief, that will come of it.

Reasons.

For besides their originall sinne, which tooke away their supernaturall knowledge

ledge, and darkned their naturall, and so left a Cataract vpon the eye of their soule their selfe loue and liking of their owne wayes doth vsually blind the, & custome takes away the sense and suspition of sin; and inordinate and heady affections hurry away the mind from due consideratiōs and the diuell the Prince of darkenesse hoodwinks and leades them captiues at pleasure: and it is his policy to shew the pleasant bayts and alluring stalles, but carefully to hide the nets and hookes, till the fowle be within his danger. *Adam* and *Eue* may see the fayre side of the apple, & heare of the wonderfull vertue of it, to make them wise as Gods: but of the curse vpon themselves & their posterity, there is *altum silentium*; no sound or suspition. The *Sodomites* may burne with lust vpon earth; but neuer dreame of burning with fire and brimstone from heauen, till it fall vpon them. *Ahab* may see *Naboths* vineyard conuenient for him (as many inclosers do their neighbors ground) but if he had foreseen the destructiō which the taking of it would bring vpon himselfe and his

Gen. 3. 4 5.

Gen. 19.

1. Kings 21.

his posteritie: he would neuer haue couet-
 ted such an euill couetousnes to his owne
 house. And so if *Judas* had foreseene that
 the selling of his Maister would haue
 brought him to his death, and now so
 vexed and galled his owne conscience
 that his life was more tedious and irke-
 some to him then the most violent death:
 he would neuer haue sold the life of the
 Innocent, and with all his owne foule, his
 earthly and eternal comfort, for a few pic-
 ces of siluer that would neuer doe him
 good.

And if men that beginne bad suites in
 Law, or Lawyers that apply their lear-
 ning wits and tongs to maintain and fol-
 low them for Fees: or if Witnesses, Iurors
 or other Officers that for lucre or fauour
 straine their Consciences to do wrong;
 did but foresee the mischiefe that comes
 of peruerting Iustice, condemning the In-
 nocent, or taking away a mans right, and
 giuing it wrongfully to another: & what
 plagues and punishments it brings vpon
 themselves and many others: : I thinke
 the world would not bee sufficient for a

Fee

*we should that had had of god's gift.
 we should be able to pay for our
 sins.*

Fee to make them to doe it.

Vſe. This ſhould therefore make men wary and ſuſpicious of their own deſires, of the cuſtomes of the world, and policies of Sathan, leſt they blinde and miſleade them: and to ſeeke for eye-ſalue and direction by the light of Gods Law, which is pure and giueth light vnto the eyes. *Pſalm.* 19.8. And to take ſpeciall heed of ſinne, leſt it bring and plunge them in ſuch miſchiefe, as they little thinke of.

2 But what was the Obiect of *Iudas* his ſight, which hee now ſaw, and foreſaw not before his ſinne, which now cauſed his Rpeentance?

When he ſaw that he was condemned. It is a bad and a ſtony heart, that is not greeued to ſee an Innocent wronged, and wronged to death, and that vnder pretence of Law and Juſtice: all which is implied in this word *condemned*. For an Innocent cannot bee condemned without peruertering Law, Juſtice, Equity, ſuborning falſe Witneſſes, and moſt bad Dealing; which is one of the ſhamfulſt things that can be imagined. Lawes and Juſtice are the very

Vſes.

Ren. 3. 12.

Pſal. 19. 8.

Of the excellency of Lawes & Juſtice, and the wickedneſſe of abuſing them.

Augustin. de
ciuit. Dei, lib. 4
cap. 4.

This I enlarge
out of Nigidius
Figulus,
cited by Patri-
cius, De regno
&c. lib. 8. tit. 1.

bonds and sinewes of the the common-wealth, yea the life and soule of humane society. Neither can an house (sayth *Tully tertio de Legibus*) nor city, nor nation stand no nor nature, nor the world it selfe, without gouernment: nor gouernment without Law and Iustice. It is the very life-breath, which so many thousands draw, who would else be a burthen vnto themselves, and a prey vnto others. *Remota Iustitia* (sayth *S. Austen*) *quid sunt Regna, nisi magna latrocinia?* Take away Iustice and what are great Kingdomes, but great theeueries? This Law and Iustice is it that tames and bridles the fiercest, defends and strengthens the weakest, keepes all quiet, euen, secure, peaceable, happy. Therefore the ancient Sages seated the Virgin Iustice in the Constellations of Heauen, betwixt the Signes of the Lyon and the Ballance, power and equity: shee is the daughter of honour and reuerence: shee receiueth the Comforter of the World the Sunne in Haruest time, and beares in her hand an eare of Corne in token of plenty to the
Huf-

Husbandman : and before her walkes and stalkes *Bootes* the Heard or Pastur-man, holding vp one hand as triumphing and blessing his security, vnder the protection of Iustice : and with the other guarding the Crowne against the Gyant and the Serpent, Violence and Treachery. Wisely shewing (as by an Embleme visible to all the world) that Iustice, Lawes, and Magistracy are Diuine and Heauenly things, Mothers and Nurfes of Plenty, Security, Felicity.

To corrupt Iustice therefore, and make it the Cloake and Instrument of euill, to set vp the wicked and destroy the Innocent : is, *Deturbare Deos de Calo*, to throw downe the Gods from Heauen, and with their robes to clothe their hellish practises : to vnloose the bands, and cut a sunder the sinewes of the common-wealth : to turne loose the turbulent and violent Wolues and Tygres, to rend at pleasure the most innocent and profitable heards and flockes, to poyson the breath that the Cōmonwealth draws:

Read 1. Kings
21.

and to make the greatest blessings of any
state, the very vipers and plagues of the
state. And therefore I cannot without in-
dignation and griefe of minde reade that
wicked practise of *Abab*, recorded in 1.
Kings 21. who when he should by Iustice,
and Religion haue defended and blessed
his subiects, did vnder pretence of them,
oppresse, rob and kill them. Innocent *Na-
both*, if he will not sell or change his vine-
yard, shall be wrested out it, vnder colour
of good Law, for this great man will in-
close it to himselfe, and lay it to his other.
The fellow therefore must be accused at
a pretended Fast, of blasphemy against
God and the King, the Iudges shall sit vp-
on the crime, Witnesses secretly suborned,
publicly produced to ouerthrow the
guiltlesse, Iudgement must proceed *secun-
dum allegata, & probata*, according to what
is alledged and witnessed without delay,
to deprive the righteous man of his life,
and giue his land from all his heyres to a
stranger, and all vnder forme of Iustice &
Law: a most detested abomination. But
Abab that procured this, had quickly his
demerits,

den. erits, being destroyed and al his seed. And they that seriously thinke of his end, should neuer (I thinke) be followers of his practise.

But hereby we see (as by Christs condemning) how these most diuine and excellent things may be abused. Which I speake, partly to stirre vp our thankfulness to God, that it is not so with vs: and partly for a *caueat*, lest any base and hellish mindes, worse then *Iudas*, goe about to haue it so.

For our thankfulness, for that (besides mine owne obseruations) I haue heard many wise and iudicious men, and generally all men, highly applaud the Iustice and Integrity of our Iudges, as the most Reuerend, Learned, Wise, and vpright that any Nation vnder heauen doe enioy: and for the course of Iustice, that we are not compelled to seeke for it many costly myles, but may fit in our owne countrey and do our businesse, ripen the causes by our few agents, and haue our witnesses & controuerfies heard at home at our owne doores, and that in most honourable pub-

Vics.
First forthank-
fulness.

Psalme. 82. 6.

like and solemne manner, twise in the
 yeare, (besides inferior Sessions) a bene-
 fite inestimable, to our great content-
 ment, ease, and comfort, and the auoy-
 ding of all suspicion of miscarrying of
 matters. Such worthy men, and such wor-
 thy means make me oft think of that Psal-
 82. ver. 6. *I haue sayd, ye are Gods, and ye are
 all children of the most high.* The Iudges may
 well be Gods, executing Gods office, in
 Gods place, vnto Gods people: and all the
 ministers of Iustice vnder them, *children of
 the most high:* and of their comming to our
 Assises, I may say, as the men of *Lystra* said
 of *Paul and Barnabas* (*Act. 14. 11.*) Gods are
 come amongst vs in the likenes of men.

2. For Caueats

For a *Caueat* to the Inferior ministers
 of the Law, especially to Lawyers: the
 more necessary and excellent their voca-
 tion is, the more hurtfull and hatefull is
 the corruption of it. Three Scandals of
 some of them are either giuen or taken:
 iustly, or vniustly, I dispute not, but I wish
 the stayne were wiped away from so no-
 ble a profession.

First, that they are easily drawne to en-
 certaine

certaine and maintaine bad causes, even against the innocent. Drawne yea that they draw others into them. Contention maintaines them, and they maintaine Contention. And when they should follow the Lawes to defeate wrongs, they follow wrongs to defeat Lawes. To defeat lawes, as by opening witnesse or euidence corruptly (like a Lanterne opening onely one way) to misleade the Iury to wrong verdicts, or not see the right: or by auoyding iust and ripe iudgement vpon quirkes of wit rather then right, and so going about againe, to weary out the Innocent, & keep him from his right. This may make the hand *laborare legibus* as well as *crimibus*: & is not far short of that *legalis iniuria, legitimus latrocinium*, and *penalis advocatorum perfidia*, spoken sometimes of the Romane aduocates, which I would neuer haue Englished. Let it go vnttranslated, and bee read onely in olde bookes, neuer seene practised in our liues.

Secondly, that they draw out honest suites to such length and costlinesse, that it may be sayd, *Causa torquet nocentem, Causidicus innocentem*: the Physitian becomes

Dan. 2. 31. 33.

much more greuous then the disease. Men count the Lawyer somewhat a kinne to *Nabuchodonozers* Image, but with difference: he hath an *Iron head*, a *golden tongue*, and *leaden feet*: hard, costly, slow paced. He findes the art of contending so pretious, and yeelding such golden haruests, that he will reape and reape, and neuer giue ouer, till the heart of the ground bee eaten out, that a man were better put vp a little losse by his enemy, then draw on a great one by his friend — the Lawyer.

3 Thirdly, that they become Scarre-babes and Bug-beares to their Innocent neighbours, vsing the Lawes for traps & snares to catch and entangle the vnwary. Of alll creatures, there is none so great an enemy to man, as man: and of men, none so dangerous as the witty and learned, if vngratious: and of all witty and learned, none so terrible as the Lawyer, if he haue all the Serpent and nothing of the Doue. For hee is armed with vnresistable weapons to do mischief. Such a man may be a terrour and a plague to the towne and side of a countrey where he dwels: and as

Helios

Helies sonnes made the sacrifice of the Lord to stinke in the nostrils of the people, (1.Sam.2.17.) so may such men, the kings Lawes. But (oh deare Christians you witty and learned in the Lawes) vndermine not these worthy meanes, whereby you are maintayned: these worthy means wherby the common-wealth is maintayned. Remember where you had your Talents, remember to what end, remember your excellent vocation and institution, remember the account you must make of the vse of your talents. Ioyne Conscience with your Science. Be as good Angels of God, and blessings to your Covntrey, and sonnes of the most high. Farre be it from you, to be euill spirits to haunt and fright the Innocent out of their house and liuing.

Psal. 82. 6.

And I pray you all, take this for a *Caueat* not for an accusation, nor as proceeding from a man that knowes any such: but I professe, I know many worthy Lawyers, much esteemed for religious, iudicious, & vpright men: whose persons and callings I much reuerence. Neither haue I any

D thing

Acts 18.19.

Mat. 23.14.

thing in (this poynt) as Saint *Paul* sayde, (*Acts* 28.19.) to accuse my nation of. But if any person abuse his excellent calling, wit and means, either for money, or great mens fauor, this story may tell him, *Iudas* aymed at both these, but neither did him good; both were corſiues to his soule. When hee saw that by his meanes Magistracy, Law, and Iustice were abused, the wicked aduanced, the Innocent condemned, it stricke him to the heart, he repented, and tooke deepe vengeance on himself for so foule a fault. To speak generally they that comit such crimes, triumph that they haue got the day, and by abusing Iustice haue ouerthrowne the Innocent, are worse then *Iudas*, as making a trade of that wich he repented of. For it followes
He repented.

3 This is the effect, which the sight of his sin wrought in him. *Hee repented himselfe*, *mutaſe*, properly and as the word is ofte vsed, *change his mind*, to wit, fro thinking wel of his former actiōs, now to think them very ill, grieuous, sinfull, damnable. And this repentance or chaunge of his mind

minde was wrought by his *Conscience*: whereupon I obserue this.

Doctr. 1.
Doctr. 1.
 Doctrine, that in time the sinners conscience layes his sin before him, & then he begins to feel the smart of his sin, the pleasure whereof onely he felt before. Here therefore we haue occasion a little to consider the nature of Conscience, which I will describe as popularly as I can.

Conscience is a liuing book annexed to the soule, or Gods leager Embassador, to put man in mind of his duty, obserue what he doth, & to be a witness vnto God either with Man, or against him.

I am forced to expresse it by two Similes, for greater euidence. First, it is a *liuing booke annexed to the Soule*, in deede a power or faculty of the Soule, like vnto a Booke. This Booke hath two parts: One is a Law-Booke, wherein are set downe principles of Trueth and Equity, the grounds of the Law of Nature. And therefore called of the Auncients *συνητοις*, *Syntesis*, as ye would say, *An ancient record of the Law of Nature.* Whereof Saint Paul, *Romans 2. 14. 15.* The Gentiles which haue not the law, yet shew the worke of the

Conscience described.

The law-booke of Conscience

Naturale Iudicatorium.
 Damascen.

Law written in their hearts, their Conscience witnessing with them. And this Booke is liuing like a Leager Embassador sent of God to be alwayes resident with man, to put him in minde of his great Soueraigne Lord and Master, his Creator, Protector, Benefactor, and Vpholder: and to shew him what is good, what euill: and to call vpon him to do his duety. Whereupon *Origenes* calls it *Padagogus Animæ sociatus*. A Schoolemaster euer accompanying the soule. And the Phylosophers glance at it, when they speake of a mans *bonus genius*.

Origen. lib. 2.
in Ep. ad Rom.

The Register
of Conscience

Conscientia
est codex, in
quo quoridia-
na peccata
conscribuntur.
Chrysost. in
Psal. 50.

The other part of the Booke is a Chronicle, or Register, Roll, or Record, where in this Embassadour sets downe all the parties courses, thoughts, words, and actions, be they good or euill: that it may bee a manifest, and authenticke witnesse with God his master, either against the man or with him: either to cleare him or condemne him, when it pleaseth God to vse it. Whereof *S Paul* also, *Rom. 2. 15*. Their Conscience bearing witnesse, and their thoughts accusing or excusing one another-

ther. This makes it specially *evulsion*, *Consciencia*, by the generall word noting *Our knowledge with another*, that is with God, as his witnesse. And this (in the ill part) is the Phylosophers *malus genius* to affright a man.

Rather then
Cordis Scien-
tia, as Hugo.

Now this Booke may seeme clasped vp for a time, and this Leager Embassador brought a sleepe, by the policy of the diuell, when hee would draw a man to sin, and would not haue his Conscience call vpon him, pricke him, or hinder him, but that he may more securely forget God, & and all his benefits, and his duty and danger, and onely minde the profit, pleasure, satisfaction, and contentment that sinne promiseth him. And the soule is easily made vnwilling to looke vpon it, for driving it into sorrow or melancholy, or to repent and leaue the finnes which it so dearly loueth: and if it feele any pricking of it, desires rather by pleasant company, gaming, sporting, minstrellie, or one deuice or other, to put away all the thought of it.

Sleeping Con-
science.

But though Conscience seeme fast a

leepe from vrging a man to reade in the Law-booke: yet is it alwayes waking and diligent in setting downe the Chronicle: alwayes writing and registring the mans courses, plots, deuises, with all their circumstances how they swarue or agree with with the instructions set downe by God in the law-booke: without any partiality as Gods true and faithfull witnesse.

Conscience
wakned.

And when the diuell spies his time, and sees the man plungd in sin, & past al hope of recouery, then he awakes the sleeping conscience, & opens the wofull booke, & compels the sinner to reade it, specially in the most vrging places, to make sin appeare exceeding sinfull, and driue the wretched man into desperation. Thus he dealt with *Iudas: Ioh. 13.2.* the diuel put into the heart of *Iudas* to betray him, and to that end, doubtles, he put out of his heart all care of duty & conscience: but now hauing performed his sin. Sathan rowses his conscience, & vrgeth him to read his abhominable deede, and hee cannot withdraw his thoughts from it, but may say with *David, Psal. 51.3.* my sin is euer before me.

Psal. 51.3.

Gods

Gods mercifull course is contrary: hee sends his Prophets, Apostles, Preachers to call vpon men before hand, to giue warning, to foreshew danger, to awake conscience, to preuent sinne: & when men haue sinned, in good time he renews & repea-
 teth the same means of preaching, calling, warning, to repent sin. So he warned *Peter* before his fall, and after his fall lookes backe vpon him to remember his warning, & go out and weepe bitterly: *U' de-
 leuit quod desleuit* his weeping was a wiping away of his sinne, by Gods mercy. So the Lord appears to *Saul*, & cals vpon him to cease persecuting & become a Christian. He sends *Nathan* to *David* to rowse his conscience, shew him his sin, vrge him to repent, & vpon his repentance to minister comfort. And though this course work not alwayes the wished effect in hard hearted sinners (for *Pharaoh* wil not be reelaymed by *Moses*, nor *Sau* by *Samuel*, nor *Ahab* by *Elias*, nor *Herod* by *Iohn Baptist*) yet this magnifies the Lords mercy, iustifies his iustice, & makes the dāned sinner more vnexcusable. It is a great aduantage to vs (as
 our

Jerem. 25. 4.
 & 29. 19. & c.

Mat. 16. 34.
 Luke 22. 61.

Acts 9.

2. Sam. 12.

Exod. 5. 2. & c.
 1. Sam. 15.
 1. Kings cap:
 17, 18, 19, 20,
 21, 22.
 Mat. 14. 3. & c.

K. James in his
Basilicon Do-
ron. lib. 1.

Vf. 1.

our most gracious and iudicious King obserueth in his booke to his sonne, called *Basilicon Doron*) that that Conscience which shall once be our accuser or excuser, is with vs alwayes to be our remembrancer. And vnto Gods people a happy thing it is, that Conscience is either consulted with before, to preuent sinne: or in good time respected, and looked into, to repent sinne.

For vse then: Here is one Law-Booke, which I commend first to all Lawyers, among all their other Law-bookes, and aboue them all, most diligently to be read: the booke of Conscience. It is the very Text, and all other their Law-bookes are but Commentaries vpon it. One of the Fathers calls it so: *Conscientia est liber, ad quem emendandum omnes scripti sunt libri*. All other are but glosses vpon this Text. But *Maledicta glossa, que corrumpit textum*. Cursed be the Law that goes against Conscience. Surely that Lawyer may well erre that neuer compares the Commentary with the Text, that neuer iudges the Commentary by Text. And he that is heere

the

the best Text-man, is without doubt the best Lawyer, and when he is best knowne shall haue the best and most Clyents.

Secondly, I commend this Law-booke to all other men though vnlearned. They that would seeke for counsell to know what they may doe by Law: first let them consult with their Conscience, & see what it saith. For, Fried, whosoever thou art, thou hast a Booke in thy bosome, an excellent one, written (as the first Tables) by the finger of God, in such plaine Characters and so legible, that though thou knowest not a letter in any other booke, yet thou maist reade this: may thou canst not for thy life but read it, and vnderstand it too, & yeeld to the truth & equity of it: whe it pleases God to turn thine eyes vpo it. And all the letters, are so deeply grauen, that no humane power or policy can euer wholly blot, or scratch, or raze them out: and so neerely annexed to thy soule, that wrestle and struggle what thou canst, (as haply *Judas* did) yet thou shalt neuer shake it off, or be separate from it. Onely it may be shut for a time, seeme to bee all

Vie 1:

Exodi: 31.18.

Deut 9.10.

no longer

Luke 10. 26.

blankes and haue nothing in it: but to thy great damage and discomfort, if thou (as *Iudas* did) runnest on and plungest thy selfe in most heinous and damnable sinnes before thou look vpon it. Open this booke then: and see what is written in this Law: how readst thou? (as Christ sayde to the Lawyer, asking what he should doe: *Luc. 10. 26.*) Thou goest to a Lawyer; but a Lawyer went to thy Booke-maker for counsell what to do. Thy booke is then from the best Authour, able to counsell the Counsellors: & it is thy readiest, cheapest, & faithfulllest Counsellor: thou mayst haue him at home without a iourney, without wayting, heare what thou desirest without a Fee: ponder vpon it, and confer with him again at thy leasure & pleasure. And if any doubt arise of any false interlining or false precepts or principles thrust in by corrupt nature, practise of sin, or euil teachers, thou hast Gods Booke & Gods Ministers to reforme it by. And thy greatest care should bee by reading, hearing, conference, and all good obseruation, to correct, confirme, and store thy Booke of Conscience.

Conscience with all good principles and precepts, for the direction and warrant of thy whole life. Let this therefore bee thy chiefest Law-booke and first comforter. And after it, thou mayst seeke for knowledge of the Lawes of the Land from the skillfull : but in application of the Lawes to thine owne case haue euermore a recourse vnto thine owne Booke.

But thirdly: if thou neglectest to reade this Law-booke in time for thy direction, thou mayest haply be forced to looke vpon it too late to thy destruction. For this Law will be thy Iudge, and the Chronicle thine accuser, laying open all thy sinnes most grievously before thee. And it may be when thou comdest from such busines as this, & art triumphing in thy thoughts after thy sinfull conquest, and saying: This villany was freely carryed without suspicion, *Nabath* is dead, the vineyard is mine: thy Conscience (the Lords Embassador) may meet thee, as *Elias* (the Lords Prophet) did *Abab*: and thou wilt say, as *Abab* did to him. Hast thou found me, O mine enemy? & it shal answer

Vse 3.

Afflic.

1. Reg. 21. 10.

Mat. 8. 19.

1. Sam. 25. 36.

Verse 37.

1. Sam. 15. 26.

as *Blias* did to *Ahab*, yea I haue found thee, for thou hast sold thy selfe to worke wickednesse before God, and now I bring thee tydings of thy vengeance. Whe thou shalt cry out as the wicked spirits vnto Christ (Mat. 8. 29.) What haue we to doe with thee? art thou come to torment vs befor our time? Ah, wofull is their state that can looke for nothing but torment; and their vttermost happinesse is, to put it off as long as they can: not to bee tormented before the time. They may frolike it out for a time, and feast it like kings, as *Nabal* did, 1. Sam. 25. and bee exceeding drunke with sinne, and put off the thought of the euill day: but there is one lyes in their bosom (as his *Abigail*) that can tel the wofull newes, that when they awake a little, will waken them more, shew them their state, their danger, and the vengeance that hangs ouer their heads, till it make their harts dye within them (as did his) & their bodyes & al dye within a few dayes after. A wofull thing it is to come with the message that *Samuel* did to *Saul* (1. Sam 15.) Thou hast forsaken the Lord, and the Lord

Lord hath forsaken thee. From hence-
foorth looke for nothing but vengeance
vpon vengeance. When a man shall think
he sees a hand writing vpon his wall *mene-
tekel, pharos*, thou art weighed and found
too light, thy comforts are departed from
thee. At the thought whereof thy counte-
nance may be changed, thy thoughts trou-
ble thee, all the ioynts of thy body shake
and be loosed as with a colde palsie, and
thy knees knock one against another.

Dan. 5. 5.

Yet another vse of this point: and ob-
serue here, from the time that *Judas* sin-
ned before he felt it, that a man cannot iudge
of his estate by his present feeling. He may be
well enough in his owne conceit, yea ne-
uer so well, and yet haue the poyson of
sinne & destruction lurking and festring
in his soule, that shortly after may shew
his deadly power. *Judas* was lately in his
chiefest iollity, the high Priests and El-
ders were his friends, and the greatest sta-
riffs had bought his loue and employ-
ment: he had receiued a good portion of
money: hee was neuer so happy, nor so
rich, nor so fauoured in all his life: and yet

Vse 4.

Luk. 22. 52.

behold, while he was in his greatst iollity, death, destruction & vtter confusion was nestling in his soule, & his vtter destruction was at hand. Sin is like the new-Italian poysons, which (men say) goe downe insensibly, and peraduenture sweetly : & will be sometime ere they worke, or be felt: but at last they bring remediless death. Surely *Adam* dyed not onely when he ended his life, but when he first sinned, euen then he tooke his death. In the day that thou eatest of that fruite, thou shalt dye the death (sayth the Lord) *Gen. 2. 17.*) that is, thou shalt become mortall, and death will insensibly creepe vpon thee.

When *Iudas* began to sin, then he tooke his bane, then he swallowed the poyson: though he felt it not till now. The diuell with the sop began his death, the halter did but finish it. And therefore let no man that hath sinned thinke himselfe secure, though he feele no present euil. Say not (deare brother) I haue done thus or thus and what euill hath come vnto mee? the Lord is a patient rewarder: & litle knowest thou (for all thy security) how neere thou art to thy destruction.

Gen. 2. 17.

Eccles. 5. 4.

I doubt, I am too long in this part: so men vse to bee in finding cause of Repentance: but when *Judas* found cause, hee made great haste to his end, and I will follow him.

Transition to

Now we come, therefore, to the practise of his Repentance, or the *Combat of his Conscience* after it was awaked, shewing what meanes *Judas* made vpon the sight and feeling of his sin, to right the wrongs he had done, to ease himselfe, and recouer out of the gulfe of dispayre: hee wrestled and strout by all meanes for ease & comfort of his Conscience: (as a man ready to be drowned catcheth hold of euery thing he can) but all could not serue: whereupon I obserue this.

The second Part.

Doct. That a *sinful soule* hauing forsaken God & finding himselfe forsaken of God, seeketh all meanes for Comfort, but finds all insufficient.

Doctrine 2.

For as he that hath God, hath all things (*habet omnia, qui habet habentem omnia*) so he that hath lost God, hath lost all comforts. A great grieffe it is, that a man sees not his misery, till he be in the midst of it (which was our first point) but this is greater, that

that a man cannot vndo the mischief
 that he hath done. Now *Judas* sees it, but
 he cannot mend it. Hee tryes all meanes
 likely to saue *Christ* or to saue himselfe,
 but all are too little. To saue *Christ*, hee
 hastened to the Priests and Elders to whom
 he had sold him, confessed his sinne in
 betraying him, confessed *Christ* to be In-
 nocent, brought the siluer againe, the vn-
 iustly earned-reward of his treason, cast
 it downe at their feete and left it. By this
 meanes prouoking (so farre as he might)
 them to whom much of the sinne belon-
 ged, and who were likelyest to redresse it,
 to repent by his repentance, to see their
 error, & release the Innocent. These *Iewes*
 might haue thought *Christs* owne disci-
 ple had knowne some secret wickednesse
 by him, and therefore had forsaken and
 deliuered him vp at least this they might
 haue pretended, to answer all obiections
 of wrong done by them vnto him. Now
 comes *Judas* to cleare that doubt & wipe
 out that pretence, pronouncing with his
 owne mouth that he was Innocent. Thus
 God wrought all kinde of men to be wit-
 nesse

nesses of Christs Innocency (as of one ordained not to dye for his owne sinne, but for the sinnes of others) as *Pilate* the Iudge, saying often (after the vrging of all his accusations) I finde no fault in this man: and *Pilats* wife, by reuelation, as shee thought, from heauen, willing her husband by a messenger: Haue you nothing to do with that iust man, for whom I haue suffered many things in my dreams. So now the Traytor himselfe, I haue sinned in betraying the Innocent blood. But this confession would do Christ no good: he had put the matter out of his owne hand, and could not now redresse it, nor stay their malice.

Mat. 27. 24.
Luc. 23. 4.
14. 15. 22.

Mat. 27. 19.

O let men take heed of doing more harme to a man, then euer they can doe him good againe. Well may men repent the sin begun, but vndo it they cannot.

Vse 1.

But (secondly) did he any good to himselfe? receiued hee any ease or quiet in his Conscience: None at all. Hee repented in Heart, he confessed in Word, and made restitution in Deedes: *Omnes tres poenitentiae partes attigit* (sayth *Iansenius*) hee attained

Iansen. in Concord in locum.

to all the parts of Repentance, *Contrition*,
Confession, *Satisfaction*, yet was not saued.

Vlc 1.

Bellar. lib. 1.
 de penit c. 20.

Whereupon our learned Diuines note,
 that a man may goe as farre as the Pa-
 pists require in Repentance, and yet
 come short of Saluation. *Nihil horum*
recte fecit (saith *Iansenius*) and *Bellarmino*
 graunts that Hypocrites may performe
 all these things, but in shew onely, with-
 out profite, they are profitable onely to
 the truly and heartily repentant, contrite
 confessing, and ready to vndergoe sa-
 tisfaction.

But certaiuely *Iudas*, that hitherto had
 beene an hypocrite, did now repent with-
 out hypocrisie, from the very griefe of
 his heart and sense of his sinne. Much bet-
 ter then the ordinary repenters at shrift of
 yearly and meerly custome and fashion.
 He went to the right parties, the Priests,
 to confesse (as they require) made restitu-
 tion of the money wrongfully receiued:
 made satisfaction so farre as he could to
 the party wronged, clearing him to them
 to whom hee had wronged him, & who
 were the likelyest men to worke his re-
 lease.

lease: and all this he did quickly, willingly, freely, without compulsion: and doubtles was ready to vndergo any satisfaction inioyned, as well as to goe to his death. But all this was not enough to saue him or giue him comfort. Neither is Contrition, Confession, Satisfaction sufficient, if still there want that maine point, the chiefeſt thing to consummate and make vp true ſauing Repentance. Faith in Gods mercy, and hope of pardon, or the application of Gods mercy through Christs merits to his greued ſoule. (*)

Omnia hæc ludabilia ſunt (ſayth Saint Chryſoſtome) his ſorrow, his confeſſion, his reſtitution, and ſatisfaction were very good, but he went not farre enough.

There is a Dwarfſe-Repentance, that grows not vp to the true height to receiue the comfortable influence of heaven: it may well be *Rue* for the bitternesse, but not *Herbe-grace*, till it grow higher and bring forth flowers and fruits of more heauenly vertue. *Iudas* was in the right way to ſaluation, if hee had gone farre enough.

(a) Which is a farre greater thing then the Schoollmen include in their Contrition: as our faith is a far other matter then theirs.

Chryſoſt. hom. 86. in Math.

Galat. 3:124.

Mat. 5.6.

Mat. 11.28.

Mat. 9.12.13.

Marc. 2.17.

Esaï 52.7.

Luk. 14.18:

Esaï. 61.2.

Oh how farre short are they, that goe not so farre as *Iudas*? to see their sin, to rue for it, to confesse it, to restore wrong gotten goods, to seeke about for comfort? For thus farre the Law leades men, and thereby becommeth a Schoolemaister vnto Christ (It is the *dignostike* part of Physicke to *discover* their diseases, to make men seek the other part (*Methodum medendi*) to *reco-uer* them.) It shewes them damned in themselves, and so compels them out of themselves to seeke for remedy, and find what need they haue of Christ. And till they be brought to this low ebbe, to feele their sinnes and despayre in themselves, they know not the worth of Christ, they are not ready for the Spirit of Consolation, they do not hunger or thirst after it, they haue no taste of the sweetnesse of it. But to the distressed soules labouring & panting vnder the burthen of their sinnes, and of the feared punishment belonging vnto them. Oh how ioyous are the promises of the Gospel? how gladly would they beleeue and embrace them, and make particular application of them to their sinne-

stung

stung Consciences? and how ioyfull are they, if they feele any small beginning of faith labouring & struiuing against doubting and despayre? and how heartily doe they pray? what strong cryes and groanings do they send vnto the Lord for encrease of faith, for strength and constancy against all temptations of doubting and despayre? and when it pleases God to giue them a happy conquest, to rest and quiet their soules in the assurance of his mercy, they are most thankfull to his Maiestie for it, as for the greatest benefite that euer befell the: they reioyce with ioy vnspeakable & glorious, for this peace with God; for this peace of God, which passeth all vnderstanding. Which is vnto them a very beginning and possession taking of heauen vpon earth. And this was the thing that *Iudas* wanted in his repentance

Here is then yet another Booke farre beyond all Law-bookes, necessary for all Lawyers and others to reade and make vse of. The Booke of the Gospell, containing the couenant of Grace, the letters pattents of generall pardon to all repen-

Marc. 9. 24.
Rom. 8. 26.

Act. 1. 41. 46.
47.

Act. 16. 34.

Rom. 15. 13.

1. Pet. 1. 8. 9.
Eph. 2. 14.
Phil. 4. 7.

Rom. 1. 16.
Act. 13. 38. 39.

Phil. 3. 7, 8.

Luk. 10. 42.

Mat. 13. 46.

tant sinners with the scales of the Sacraments annexed. Howsoeuer the Law may wrong the Gospell, contemne the Ministers thereof, (and in them their Maister,) and depriue them of due maintenance, and count all but losse that is spent vpon it : yet Saint *Paul* counted all but losse and dung besides it. *Philip.* 3. 7, 8. Woe bee vnto them that so liue by Law, that they die without Gospel. When men come but so farre as *Iudas* to feele the sting of Conscience for sinne, they will thinke it the *Vnum necessarium*, *Luk.* 10. verse the last, and count it the onely pretious pearle, which the wise Merchant would giue all that euer he hath to purchase it. *Mat.* 13. 46.

Thus we see *Iudas* found no comfort in repentance : found hee any in his rich friends? Nothing lesse. It is commonly seene, that where sinfull men looke for comfort, there they often finde discomfort. As when *Iudas* for the high Priests and Elders fauour, had betrayed his Maister: now in affliction of spirit he comes to them, and they in stead of comfort, reuile him, and leaue him desperate. What is that

to vs, looke thou to it. A iust iudgment of God, his chosen comforts are his corſiues. Thus they that deale hollowly with God, for mens fauors, ſhall find the in need but hollow friends. May not ſinners now looke for the like anſwers? If thou haſt forſworne thy ſelfe in my cauſes, thou falſe Iuror. If thou haſt ſould thy tongue and wit to dawb & ſmooth ouer corrupt actions, thou falſe Lawyer. If thou haſt ſould thy ſoule to the diuell to ſwear a forgery, thou falſe witnes, what is that to me? looke thou to it. For it is comonly obſerued, wicked men that loue the treaſon, yet hate the traytor; that loue the villany, yet hate the villain: vſe him ſo far as ſerues their own turn, & then care not if he were hanged, with *Indas*. For they thinke with good reaſon he cannot be faithfull to the, that was faithles to his owne maiſter, or to the Lord. See then what they get that flying from the Lord, truſt to the broken ſtaffe of Egypt, (that is, to any humane comforts, hauing for them forſaken the Diuine) they find them in ſtead of ſuſtaining the, run into their hands & gall the.

In

Iudg. 10, 14.

In *Iudges* cap. 10. Gods sends the afflicted Israelites to the gods they had chosen: now (saith he) let them deliuer you. So may he say to wicked men in their afflictions or death-beds: Goe now to your wicked policies, plots and deuises, let the deliuer you. Go now to your riches gotten by fraud and oppression. Go now to your great friends, whom you haue purchased (as *Iudas* the high Priests) by doing seruice to the diuell, and to their lusts: By betraying the Innocent, by helping them out in their bad causes: let them now comfort you. Alas miserable comforters! you haue forsaken God for their sakes, & find your selues forsaken of him; & now these forsake you to. Yea, and adde vnto your other miseries, like these high Priests, that reuiled and vexed *Iudas* more then before.

Note againe, out of their answer, that wicked men are so farre from repenting by his repentance, that they think his sin (which yet they haue procured and hired) toucheth not them. *What is that to vs?* if he be Innocent, it is thy sinne to betray him

him, not ours. *Amentes* (sayth S. Ambrose) *qui solui se putant magis authoris scelere, quam teneri.* How mad were they, that thought themselves rather freed then tyed by his wicked act. Surely both his confession, & their answer; his restoring the mony, and executing himselfe, do al condemne them as men carelesse, whether innocent or no-cent, be betrayd and killed, so the cause go with them: for as they were co-workers and authors of this sinne, so should they now haue been co-partners of his repentance, and seeke with him to redresse it: or looke to bee co-partners in the vengeance due vnto it. They that enter into bad actions, & largely see the Lawyers (as the Priests did *Iudas*) to apply their wit, learning and cunning, to oppresse the truth, the right, the Innocent, or weary and disable them to hold out the suite: can they thinke the sinne is all the Actors, and nothing to the Authors? or they that vnderhand, or before hand labour the Injuries to commit iniuries and periuries for their sakes, and so make that rule crooked that should be straight: can they think this sin

Ambros. Com:
in Lucan. li. 10.

is nothing to themselves? and so of Witnesses and other Officers or Agents, ingredients into this poyson to spoyle the Common-wealth. No, the Authour is as deepe in the sin as the Actor, and shall as dearly pay for it, though the Actor may also adde something of his owne, to endeare his loue the more to his Master, and his soule to the deuill: but euen that also shall draw the author into deeper condemnation. *Ahab* killed *Naboth*, though by the hands of other men, as the Text sayeth plainly, *1. Kings 21. 19.* and dyed himselfe for it, in the same place. *Pilate* washed his hands when he condemned Christ, and would lay al the sinne vpon the people; saying, I am innocent of the blood of this Iust person, see ye to it. In pronouncing him Iust, and yet condemning him, he condemned himselfe of Iniustice, and doing a wicked act against his Conscience: and therefore the more he washed his hands, the bloodier they were.

But thus we see, *Iudas* found no comfort in these great men. Found he any in his money? No, for it followeth, *He cast downe*

1. Kin: 21. 19.

Math. 27. 24.

downe the filuer peeces, and departed. Where appeareth the small ioy he tooke in his purchase, and the small time he kept it: it neuer did him good, but quickly became a clog to him. O the craft of the deuill, to make it seeme so goodly a thing to him at the first, and now so hatefull! Men account money the onely Queene of Harts to commaund them, the onely sweet thing to be desired and admired; aboue Religion, Honesty, or Conscience; happy they while they haue it, and when they haue lost it, their hearts are done. For money therefore, they will aduenture vpon any villany, peruert law, iustice, equity, wrong the Innocent, betray their friends, Widow, Fatherlesse, Infants. Gods lawes, equity, conscience, are but strawes in their waies, hinder not their passage. Mammon is their God, and the God of heauen & his Religion, is but a subordinate meanes to come to Mammon: a colour only, better to deceiue the simple: *Quid non mortalia peccora cogit Auri sacra fames!* And yet when they haue got it, happely it neuer doth the good: as in this case, when Iudas had

The euill of
Couerousnesse

Virgil. Aen.

gotten this beloued money (easily a man would thinke, but indeed) dearly bought with betraying his master to destruction, his credite to detestation, and his soule to damnation: what good did it him? None at all. A short time hee enioyes it, within few dayes, within few howres hee brings it againe, and (when it would not bee receiued) casts it downe as an execrable thing, hatefull and irkesome to his soule, and goes his way.

It is sayd of *Amnon*, *Dauids* sonne, that he loued his sister *Thamar* with such hanging and thirsting for her, that he pined away dayly till hee was satisfied with her company (rather then with the meate of her hand) but hauing once gotten her company, he hated her more then euer he loued her before, and could not abide her sight, but thrust her out, and shut the doore vpon her. *2. Sam. 13.* Money was *Iudasses* *Thamar*, the delight of his soule, the longing of his thoughts. Hee would aduenture vpon any villany or treason to obtaine it: and hauing once gotten it, nothing is more vile and execrable. He feels

2. Sam. 3. 2.
4. & ver. 15.
16. 17.

it a clog to his Conscience, a burthen to his soule, a witnesse of his sin, and where it was lately his Idoll, his God, his Hope and Comfort: now it is his diuell to torment him, and he cannot be quiet till hee bee shut of it: hee casts it downe, hies and flies from it, as from a Serpent.

One of the Phylosophers sayde, that riches were like wilde beasts: a man hath much a do to take them, & when he hath them, as much to keep the fro doing him hurt. And surely they do some much hurt (besides their sinfull means in taking the) in being occasions and instruments of pride, riotousnesse, wantonnesse, wrongs, and oppressions, whereupon they are called the wicked Mámon. But *Iudas* found a further hurt in them then a man would easily imagine: the very sight of them (like the *Basiliske*) pierced his heart with sorrow, as things that made both God and himselfe his enemy.

Time cuts me off, from either making vse of this, or touching the last part, the *Catastrophe* of this wofull *Tragedie*, the *Scourge of Conscience* drawing *Iudas* to hang

hang himselfe. The important assayres now to succede, must not bee scanted of of their due time. Now the wishes and prayers of my soule are, that sinners would lay to their hearts, and consider these things in the beginning of their sin, what will bee the end of their sinne: how short a space they enioy it, how quickly their ioy is gone, how miserable is their end, how endlesse their miserie, that so they may preuent sin, or hauing sinned, yet by repentance may preuent damnation. Lord, put vs euer in minde of these things, and make vs happy by taking heed by others misery. Giue thou a blessing to our Preaching and hearing, that they may make to our eternall blessing. Let not worldly affaires put heavenly meditations and directions out of our minds: but let heavenly meditations and directions keepe sinne out of our actions. Guide vs by thy Grace, and bring vs to thy Glory, in thy good time: for Iesus Christes sake. To whom, &c.

FINIS.